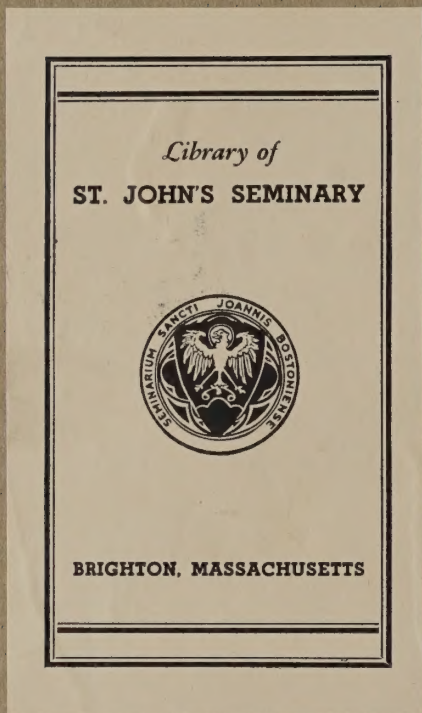


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THE REVIEW.

By ARTHUR PREUSS.

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NO DANGER OF OVERCROWDING.

Mr. M. G. Mulhall, the well-known British statistician, says that there will be plenty of room on the earth to support human life comfortably for many centuries to come. The area of the United States, excluding Alaska, is just three million square miles: the average density of the New England States is seventy-one inhabitants to the square mile, so that judging from these figures it may be said that this country could easily support two hundred and ten million, or three times its present population. In the mean time other vast fields are opening. Canada, Brazil, Spanish America, Africa, and Australia can each find room for hordes of immigrants.

—G. C. Macaulay has lately edited a new edition of the works of John Gower (Oxford, Clarendon Press). Every book has its unintended joke, and Mr. Macaulay cracks his in speaking of Stengel's edition of Gower's works. He refers to this as "published under the name of Dr. Edmund Stengel" (p. lxxviii), adding: "The preface is signed with the initials D. H." Obviously he imagines that D. H. are the initials of the real editor and that Dr. Stengel is, for this occasion, a *nominis umbra*. But, as our readers will immediately see, the mystic letters "D. H.," simply mean "The Editor" (*Der Herausgeber*), i. e., of course, Dr. Stengel, and there is no jackal or *Doppelgaenger* involved.

A VALUABLE LESSON.

It seems to the Rochester Union and Advertiser (Oct. 6th) and to this REVIEW, that the real difference between Bishop McFaul and the Rev. Thomas H. Malone (*North American Review* for Sept. and Oct.) is based on a confusion of the words right and privilege and the prerogative of the citizen with the exercise of his office by the ecclesiastic.

Rev. Malone thus states Bishop McFaul's position:

"We ask that the priest be allowed to preach Catholic doctrine to Catholic adults, and to teach Catholic children the catechism; to offer mass, so that Catholics may be present at it; to administer the sacraments; and we demand that Catholics shall not be compelled to listen to non-Catholic teaching, nor to participate in any worship except their own. In a word, we claim for Catholic clergymen the right to enter our State institutions, at seasonable times, to give the benefits of the Catholic religion to Catholics."

"Who is or are the 'we' that makes this request and claim? Is it the hierarchy or the citizenship of the Church?" asks our Rochester contemporary and then proceeds to illustrate the question by relating a case in point that occurred many years ago in a State institution in Rochester.

The late Bishop Timon of Buffalo, when Rochester was in that Diocese, petitioned the Board of Managers of the Western House of Refuge to be permitted to exercise the right or privilege of sending a member of the ministry to his Church to officiate. His petition was denied. When the Diocese of Rochester was created and Bishop McQuaid appointed to it, he proposed to repeat his predecessor's request. A member of the Board with whom he consulted, and who was in favor of recognizing and granting what was asked, not as a right or privilege of the Bishop, but as a constitutional right of the inmates, than which no other right is more clearly written in the fundamental law, advised that the request come from the inmates, or, they being minors, from their parents or guardians, and that it be based squarely on the constitutional right of such inmates. That was done. A petition to the Board was prepared with the provisions of the State and federal constitutions affirming the right of all mankind to equal freedom of religious profession and worship set forth at its head, and signed by the parents of inmates, asking that the law be obeyed and enforced. It was duly considered for months by a committee of three to which it was referred, reported against by a majority of that committee, reported in favor of by the minority of one, and the minority report adopted by the Board, 13 of the 15 members present, and the vote standing 11 for enforcement of the constitutional rights of the citizens to 2 in the negative. The Catholic chaplaincy was thereupon introduced and has been maintained since. Its introduction, and the report in favor and action of the Board, led to the recognition of the same equal right of all citizens elsewhere, and the passage by the

New York Legislature, upon repeated recommendation of Gov. Hill to that body before his retirement in 1892, of the "Freedom of Worship Bill."

There was in the case cited little practical distinction between hierarchy and citizen, but there was a principle of the supreme constitutional right of citizenship involved which the Board of Managers asserted. As was stated at the outset of the minority report, the constitutional right is in the citizen to have the minister of religion necessary to his enjoyment of religious profession and worship come to him, and not in the minister of religion to go to him.

This case is very instructive and the lesson it teaches valuable enough to be taken to heart by Catholics all over the country.

A. P.

BANNERS IN CHURCH.

More than once the question, what banners may be permitted in our churches, has been agitated among us. We have not so far seen a satisfactory answer in our periodicals. It may, therefore, interest the readers of THE REVIEW, as it did us, to read what a French doctor of philosophy and theology says about that question in the *Vérité Française* of Sept. 9th.

The Abbe Tartelin had twice put the query, Must we admit the red (Socialistic) banner into our churches? What right has a parish priest to refuse admittance into the church to the red banner of the labor unions? (*Vie Catholique*, June 10th, and in a letter to the *Vérité* of Sept. 6th). And, again, on June 19th, he had written in the *Vie Catholique*: "That seems to be a question which the Roman congregations have not yet considered and whose solution seems not at all easy."

Our Doctor answers:

The Roman congregations have considered the question, have answered it, and the solution was easy. In the authentic decisions of the Congregation of Rites, recently published by order of the Holy See, we find this answer to a question put by the Bishop of Padua:

It is not allowed to admit into the church, on occasion of funerals or other solemnities, banners other than religious, and for which there is a blessing in the Ritual (July 14th, 1887, No. 3679.)

Now for which banners is there a blessing in the Ritual? Cardinal Monaco la Valletta, says in his letter of Sept. 3rd, 1887, to the Bishop of Vicencia:

"Only banners of such societies as are approved by the Church and in some manner dependent thereon, are to be blessed, provided they bear some religious emblem and none that must be condemned. Nothing but banners of confraternities and such as have been blessed under the conditions above given, may be introduced into a church."

Evidently the red banner, even as the standard of a labor union, has none of the qualities that allow of its blessing.

The Roman congregations tolerate the introduction of national banners only in cases where trouble and disorders are to be expected, according to an answer of the Sacred Penitentiary dated April 4th, 1887.

It might be objected that there was question only of the Italian national banner, but the answer of July 14th, 1887, cited above, has the binding force of law, and must be considered as disengaged from the circumstances that at present obtain in Italy. Moreover, consulting the Roman Ritual (Tit. IX, cap. 1, No. 5), one learns that military banners—and such national banners certainly are—are excluded from religious processions. These military or national banners may be tolerated in funeral processions, if they follow the coffin, but they should not be brought into the church." (Congregation of the S. Office, Oct. 3rd, 1887).

It may be further objected that in the Pontificale Romanum there is a blessing for banners. Yes, but not for any and every kind of banners, only for military banners carried by regiments or companies or, at the utmost, by national guards or firemen. Others are not blessed and have no place in the church, unless they fulfill the conditions above indicated. Even military banners have no place in church nor in processions, unless they carry a religious emblem or are dependent on ecclesiastical authority. If the exclusion is so rigorous concerning national banners, the solution is easy concerning the red banner. I know that in diverse places the custom obtains of carrying the national banner ornamented with an image of the Sacred Heart in processions. It belongs to ecclesiastical authority to examine according to circumstances whether this custom, that in time may come to be an abuse, is to be tolerated or not. But from there to the introduction of the red banner is a very long step.

From all this we conclude that the introduction of the "Stars and Stripes" into our churches or processions may be tolerated if grave disorders are apt to follow from a prohibition; but it can never be lawful to allow the banner of the Heptasophs, the Modern Woodmen, or similar societies to enter a sacred edifice. J. F. MEUFUSS.

THE REFERENDUM.

(Conclusion.)

When 50,000 electors draw up a bill complete in all its details, it can not be amended by the Federal Assembly, but must be submitted to the referendum in the form in which it has been received, either without any comment or else accompanied by a counter proposal. As a matter of fact, the Federal Assembly examines the proposal and then takes one of the following courses: First, if it agrees with the petitioners on all points, it simply submits the proposed bill to the popular vote. Secondly, if it disapprove of either the principle or the details of the proposed bill, it may present a counter project of its own. Thirdly, if it consider that the proposed revision is not opportune, the Assembly may simply advise that the people shall reject the project put forward by the 50,000 electors. In the two last cases, the counter-proposal, or the motion for rejection, is submitted to the people at the same time as the popular proposal.

Whatever form the revision takes, or whatever its aim may be, whether it be un-

dertaken by the Federal Assembly of its own accord, or 50,000 citizens make use of their right of initiative, whether it be a question of a fundamental change in the constitution or of the modification of a single article, there must always be a final popular vote on the new constitution or on the new article. In other words, in constitutional matters the referendum is obligatory. Moreover the revised constitution or the revised article can not come in force unless they have received a double majority. In the first place, half the electors plus one who take part in the vote must have voted "yes;" and, in the second place, in half the cantons plus one the majority who vote must have voted "yes." The revision falls to the ground if it does not obtain this double majority. In a unified republic it would be sufficient if the majority of the people should sanction a revision of the constitution. In a federal republic like Switzerland, wherein national and cantonal sovereignties coexist, a modification of the fundamental law is not possible without the assent of both the people and the cantons. As a matter of fact, only one constitutional amendment has ever failed to get a majority in the majority of the cantons when it had obtained a numerical majority in the country. This was an amendment concerning weights and measures brought forward in 1872.

Now let us see what the rights of the Swiss people are in their several cantons or States with reference to the amendment of their cantonal constitutions. Those rights are laid down in article 6 of the Federal Constitution of 1874. According to the principle propounded in this article, the electors of a canton have in matters relating to their cantonal constitution, first, the right of initiative, and, secondly, the right of approval. If we leave out of account the cantons with Landsgemeinden (legislative assemblies in which every citizen takes part, corresponding to New England town-meetings,) we find that a minimum number of signatures is fixed by the constitution of each canton, and that those who desire to take the initiative in bringing about a revision must collect at least that number before their demand can obtain official recognition. The number is fixed at 1,000 in Basle City, Schaffhausen and Zug, at 1,500 in Rural Basle, at 2,000 in Schwyz, at 2,500 in Thurgau, at 3,000 in Neuchatel and in Solothurn, at 5,000 in the cantons of Aargau, the Grisons, Lucerne, and Zurich, at 6,000 in Fribourg, Vaud, and Valais, at 7,000 in Ticino, at 7,000 in St. Gall, and since 1893, at 15,000 in Berne.

A revision may now be undertaken at any time, either on the initiative of the people or on that of the cantonal legislative assembly, except in Ticino, where the legislature has no initiative in partial revision. In Geneva the question of a total revision of the cantonal constitution must be laid before the electorate every fifteen years. In all the cantons, partial and total revisions are expressly distinguished, and the electors have the right to demand either the one or the other. Certain cantons now recognize the right of the electors to initiate a partial revision by a bill complete in all its details. In all the cantons, except Basle City, when the requisite number of electors demand a total revision of the cantonal constitution, the people are first of all consulted on the question whether such a revision shall take place or not. This is not always the case when a partial revision is demanded, and never if the demand is made

by a formulated bill. The inhabitants of the cantons decide at the same time whether the revision shall be undertaken by the ordinary legislative body or by a constituent assembly in Basle City, Berne, St. Gall, Neuchatel, Schaffhausen, Ticino, Thurgau, Vaud, and Valais; and in the Grisons, whether the Great Council shall be dissolved and another be elected to carry out the revision. In all cantons but one it is the majority of the electors actually voting who decide in the preliminary referendum. Lucerne is the exception. Here a revision can not be proceeded with unless a majority of the registered electors give their assent. In seven cantons the revision is always undertaken by a constituent assembly; in these, consequently, only the question of revision or no revision is put to the elector. In Zug the revision is undertaken by the existing Cantonal Council, while in Zurich the Great Council is dissolved as a matter of course, and is renewed to work at the revision. The revised cantonal constitution or constitutional amendment, when framed, is always submitted to the people in every canton and does not come into force unless the majority of the electors voting decide to accept it.

Not only constitutional amendments but federal laws and decrees, provided the latter are of general import and are not urgent, may be subjected to a referendum in Switzerland. Both laws and decrees must be submitted to the people for their sanction, if a demand for a referendum be received within three months from 30,000 active citizens or any eight cantons. Since the Federal Constitution of 1874, however, came into force, the cantons have never made use of their rights. It is the privilege conceded to 30,000 electors which has been exercised.

We should note in conclusion certain differences between the referendum on a revision of the Federal Constitution and one which is merely concerned with ordinary federal laws or federal decrees. First, a constitutional referendum is compulsory; that is to say, the vote is enjoined by the Constitution, and takes place as a regular part of the procedure, no popular demand being necessary. On the other hand, the legislative referendum is optional; the right of demanding it is vested in any 30,000 electors, or any eight cantons, and the popular voting only takes place if the demand is made in accordance with the rules laid down by law. In the second place, the federal decree revising the Constitution does not become law unless it obtains a numerical majority in the country at large, and also a numerical majority in the majority of the cantons. On the other hand, an ordinary federal law which has been voted on by the people, can come into force as soon as a bare majority of the Swiss electors accept it, without reference to the fact that the electors in the majority of the cantons may have rejected it. For instance, the law on marriage of Dec. 24th, 1874, only obtained a majority in nine and one-half cantons, but in the whole country it secured 213,199 against 205,069 votes. So, too, the bankruptcy law was passed on Nov. 17th, 1899, by a majority of 26,396 votes, although it obtained a majority in only eight cantons.

The conclusion reached by the author of this volume is that in the Swiss Confederation the federal referendum can never become an instrument of systematic opposition, or paralyze the ordinary operation of government. Switzerland is divided into twenty-five autonomous states different in language, in religion,

and in traditions, all of which differences are insurmountable barriers to the creation of strong currents of opinion. There are no two great political parties in Switzerland. The Radical party, which is in a majority, is united when measures hostile to the Catholic Church are proposed, but it splits up when cantonal authority is in question. On the other hand, no opposition group is sufficiently strong in itself to decide the result of a vote. Coalitions are always needed to secure the rejection of a law, and coalitions are difficult to form because they require compromises and mutual sacrifices, which are unpopular with party leaders.

* * *

The advocates of the introduction of the referendum in this country, always fail to explain why they should expect voters to take an earnest interest in the referendum as a regular thing, when they pay very little attention to the institution as a special thing. At the recent election in Maine there was submitted an amendment to the Constitution establishing the office of State Auditor. There had been considerable discussion of the question, and a good deal of opposition in the farming towns, because it was feared that another expensive department would be saddled upon the State, to do the work which the Governor's Council is employed to do in auditing State bills. The proposition was defeated, but the significant thing is that very little attention was paid to the subject. Cumberland County is probably a fair illustration; out of 15,000 men who voted for governor, only 3,586 had interest enough in the auditor question to mark their ballots either way.

If the average man will not improve the opportunity of the referendum when it comes rarely, it is difficult to see why he should be expected to bother himself about the matter when a host of questions are submitted to him.

Archbishop Ireland as a Politician.

[Archbishop Ireland is reaping no laurels in his role of politician. How damaging his partisanship is to the cause of the Church, appears from a leading editorial in the *Rochester Union and Advertiser* (Oct. 4th), which reads as follows:]

There was recently published at Chicago a Biographical Directory of Living Men and Women of the United States, entitled, "Who's Who in America," making 822 pages, the people biographized furnishing the personal data. It is stated with other things in the biography of Archbishop John Ireland of St. Paul, on his own authority, that "he is well known as a writer and speaker in Republican national campaigns." This information was not necessary here, where this ecclesiastic a few years ago came down from the west to New York on the eve of an important election and trailed his ecclesiastical robes and character in the dust of the Republican municipal campaign in a State, a city, and an archdiocese of his Church, not his own, and returned home bearing evidences of the highest appreciation of the Republican leaders, conspicuous among whom was our old friend, Hon. Chauncey M. Depew, who contributed and is to speak at the Republican meeting in

this city to-night, and is invited to correct us if we misstate the facts.

The Republican ecclesiastic writer and speaker keeps his name before the people and advertises himself by cable at intervals from all parts of the world, except the archdiocese whose affairs he is supposed to administer. Several weeks ago it was cabled from Paris that the French government was about to appoint him to the middle one of three grades of offices of the "Legion of Honor," a French civil and military order created and established by the first Emperor Napoleon as a reward for services rendered France, acceptance of which is in violation of the letter and spirit of the United States constitution, which high McKinley administration authority says we have outgrown and it is not worth while to discuss. Then followed announcement of his appointment to the office of "Commander" in the Legion of Honor. Next came, in the regular despatches to the press association which supplies the *Union* this cable telegram:

"Rome, Sept. 29.—The appointment of Archbishop Ireland to be a Commander in the Legion of Honor is most unacceptable at the Vatican and has destroyed the slight chance which the American prelate had for a cardinalship."

Two days later this appeared among the press cable despatches:

"London, Oct. 1.—Archbishop Ireland, who has arrived here from Rome on his way to the United States, in an interview to-day is quoted as saying that during one of the audiences granted to him the Pope said: 'We are well pleased with the relations of the American government to the Church in Cuba and the Philippines. The American government gives proof of good will and exhibits a spirit of justice and respect for the liberty and rights of the Church.'"

This advertisement is preparatory to the Minnesota divinity's advent in the McKinley campaign on his return as "a writer and speaker in Republican national campaigns." It is receiving due attention. A special despatch from Washington to yesterday's *New York World* is as follows:

"Washington, Oct. 2.—Surprise is expressed in Catholic Church circles to-day over the interview with Archbishop Ireland cabled from London to the *World*, in which he said that the Pope felt grateful to the McKinley Administration because of favors received in the Philippines, Cuba, and Porto Rico. Information directly to the contrary has recently come to Church representatives here. The hostile tone of some of Gen. Otis' proclamations in Manila, and the marriage laws promulgated in Cuba and Porto Rico, have greatly disturbed the Vatican, and several notes on the subject have been exchanged with Cardinal Gibbons, Archbishop Corrigan, and other influential members of the American hierarchy. The looting of the churches in the Philippines has never been satisfactorily explained, and many of the archbishops and bishops have complained to Rome on this score.

"It is said that in his interview Archbishop Ireland does not voice the sentiment of his colleagues, who are opposed to the present government in its policy in our new possessions and on several other vital questions.

Cardinal Gibbons last week called the attention of the Navy Department to the fact that two chaplains, Fathers Reaney and Reynolds, were not receiving fair treatment. Father Reaney was chaplain of the *Olympia* and since the return of Admiral Dewey has been, according to the Cardinal's opinion, unjustly discriminated against and given unpleasant and unimportant duties. Father Reynolds, the Cardinal says, has suffered similarly. Both of these men were appointed on the personal request of the Cardinal and with one other, Father John Chidwick, former chaplain of the *Maine*, are the only Catholic chaplains in the navy."

The Pope has evidently not read the paper on "Our Duty to the Philippines" by the British Imperialist chairman of McKinley's first Commission to the Philippines, Prof. J. G. Schurman, who, notwithstanding the fact, stated by him, that "the Roman Catholic Church has been established there for three hundred years," declares it to be "our duty to send missionaries to the Islands who must remember that they are contending with a Catholic-educated population" and that some newly invented religion, "only a little one," must be introduced for establishment among them. Nor the cable report from McKinley's second Commission to the Philippines, which was recently cabled at enormous expense as ordered by the War Department, and in which the Filipinos were pronounced "ignorant and idolatrous!" The St. Paul Republican divinity should read up on Philippine history as it has been written and is known in the United States, before he ventures upon the McKinley stump as a "writer and speaker" for the g. o. p. in this campaign. If he does not, he may trip himself up and fall off with resulting damage.

The essay of the "Commander in the Legion of Honor" to play the ecclesiastical mountebank for the benefit of McKinley and Imperialism in this campaign, may prove to be a two-edged sword before it is played out. The *New York Evening Post* of yesterday makes these observations:

"Archbishop Ireland's London interview, reporting the Pope's entire satisfaction with President McKinley's treatment of the Catholic Church in Cuba and the Philippines, several of our morning contemporaries of the Republican press found themselves unable to print. The less astute and cautious supporters of McKinley in the rank of evening journalism fairly smacked their lips over the interview. McKinley praised by the Pope! Why, he will get the Catholic vote, after all! But the sober second thought perceived the political inexpediency of picturing McKinley arm in arm with Leo. Have not the embattled Methodists already said unfriendly things of the good brother in the White House on account of this very complaisance of his dealing with the Scarlet Woman in the Philippines! And shall they now be told that, while they are immensely dissatisfied, the Pope is entirely satisfied? No, no; we are sure the demands upon the space of really wise Republican newspapers will be too great to allow them to make room for this dangerous item of news. They will remember what Bagehot says of that fine and deep instinct of English-speaking peoples which leads them to rise and destroy anything labelled Papistical. Besides, if the Pope is so pleased, how can Lodge keep his promise to take away from the Catholic Church in the Philippines all the land of which, he says, it had 'robbed' the people?"

One thing all discerning readers will not fail to note at the outset, and that is that the Catholic Church is made a football in the political arena of this campaign by one of its own archbishops, and bitter and blatant Republican partisan of McKinleyism and Imperialism, and is kicked by that divinity from London, by cable, into the faces of the American people.

* * *

The *Catholic Standard and Times* (Oct. 6th) says that Catholics ought not be too ready to accept everything that comes by way of London regarding Msgr. Ireland. "When he is represented as declaring that the Holy Father is in favor of the policy of the administration in the Philippines, there is necessity for extreme hesitancy about taking it for gospel. The policy here meant may mean the policy regarding Church property—that is to say, if there be any truth whatever in the statement given out as coming from the Archbishop of St. Paul. One thing should not for a moment be left out of sight: that the very people who hail such an assurance now for their own particular purposes, are identically the same as those who at the beginning of the war which brought the Philippine trouble on our backs, at the rumors of papal interference raised the shout 'Hands off—Let Rome keep out of our business.'"

WHAT ECONOMY IN COAL MEANS.

The following sane and timely reflections are from the pen of a woman, the editor of *Harper's Bazar*:

If the American housewife knew political economy, as indeed many do and all should, she would be conscience-stricken and declare herself a miserable sinner because of the way she wastes fuel. Kitchen fires strong enough to run an engine broil the breakfast chop. The furnace is heaped with coal and forgotten until the house is unbearably heated; then windows and doors are thrown open to cool it off, and no one heeds that energy—heat—sufficient to work wonders in producing wealth is being cast to the winds. The same housewife who permits this wrong is sensitive to the fact that by her moral and intellectual acts the future of unborn generations is conditioned. She knows she has it in her power—the power of every individual—to increase or diminish the moral force of humanity. Is it not worth while remembering, too, that she has it in her power to increase or diminish the industrial force?

The greatest single factor of industrial force is coal. The housewife who economizes coal does something more than save her husband's money. She is conserving for all humanity a necessary of life, on which, in the first instance, the bread and butter of present and future generations depend. The coal-supply of the United States is magnificent. The past year, one of great industrial activity everywhere, the output of coal by the United States was 258,539,650 tons—little less than one-third the whole world output. Russia, Sweden, Italy, France, and Germany bought coal in this country to turn the wheels of their industry. Great Britain's coal-supply is reaching such limitations—the price is so high—that a bill has passed through a committee in the House of Commons which will stop the exportation of steam coal to foreign countries, and a very determined effort is on foot in London to put on the market a

cheap substitute for household coal—the humble peat. In little Japan, that in its economic condition represents the final equation of a country when its natural resources shall in the course of development strain every centre of self-denial and every source of human invention—in little Japan, so scant and precious is the fuel-supply, the twigs and dry leaves that fall from the trees are carefully picked up by women and children for burning.

At present the splendid fuel resources of the United States place us above the necessity of petty economies. But as we waste the coal that seems to us unthinking ones such common stuff, we blacken the fires of the furnaces of the world's industry. And as we are careful in the use of the "black diamonds," we contribute our mite to the great source of power which is "the material energy of a country, the universal aid, the factor in everything we do."

Resolutions of the German Catholic Congress.

The great Annual Catholic Congress of Germany, which has just been holding its 47th meeting at Bonn, drew up a number of resolutions, under eight different heads, as the practical outcome of its discussions. These, briefly summarised, are as follows:

1. The Roman Question.—A formal protest against the present position of the Holy See, and a demand for its complete freedom, according to the Encyclical of Leo XIII., August 5th, 1898, to the bishops and people of Italy; a declaration that the Pope would be the most suitable arbitrator between nations to secure general peace.

2. Missions.—The following missionary works are commended to the support of Catholics: St. Elizabeth's Mission in Paris; the spiritual care of Italian workpeople in Germany; missions in China; the spiritual care of Germans in foreign countries.

3. Works of Charity.—Declarations in favor of the freedom of the religious orders; the Charitable Union (*Charitasverband*) and its monthly organ; the work for Catholic seamen; sick nurses for country districts; temperance societies; societies for protection of the young, for servant-maids, and the "railway-station mission"; institutions for servants and working-girls in foreign countries.

4. Social Question.—Declarations in favor of: the further development of social legislation; Catholic guilds and unions of workmen; the better technical organisation of agriculture; the protection of agriculture.

5. Christian Art.—After laying down certain "principles of Christian Art," the Congress goes on to approve and commend the fostering of such art and the support of Catholic artists, the German Society for Christian Art, the Albert Durer Society in Munich, the restoration of monuments of art, the publication of the *Zeitschrift fuer Christliche Kunst*, and recommends the support of good art by the Catholic press and the production of the religious drama.

6. The Press.—A "warning" is given against the "colorless press." It is recommended that public Catholic reading-rooms should be opened in all large towns, and the recently established "central information bureau of the Catholic press" is warmly commended.

7. Science and Education.—The following

works are recommended to Catholic support: The participation of educated Catholics in scientific investigation; the support of Catholic students at the universities; the forthcoming International Scientific Congress in Munich; the Goerres Society, establishment of scholarships for students. A declaration is made in favor of denominational primary schools and the creation of Catholic *Realschulen* and technical schools. On the other hand it is claimed that the gymnasia (grammar schools) should preserve their strictly humanistic character; that whilst separate technical and commercial institutes should be multiplied, any extension of the "modern" side of the gymnasia themselves should be checked as an evil, and a more thorough attention should be paid to Latin and German.

8. General Declarations.—Resolutions were passed in favor of the following: The Windthorst Association, St. Raphael's Society (Protection of Emigrants), Conferences of Catholic Merchants, St. Vincent of Paul Society, St. Regis Society, Society of the Holy Land, Society of St. Boniface, African Association (missionary), and the crusade against public immorality.

Finally, the Congress calls upon the Catholics of Germany to do all they can in support and defence of Christian principles; thanks the Centre Party for their support of the "Lex Heinze"; recommends the clergy to do their best to make known church services, meetings, clubs, and pilgrimages; recommends spiritual retreats to be given for lay-people, and concludes by demanding absolute religious freedom for Catholic services in all States of the German Empire.

OUR LAWS.

One of the most interesting books of the year bears the imprint of the Government Printing Office at Washington. It is given up wholly to new legislation concerning crimes, misdemeanors, and penalties, compiled from 30,000 pages of laws enacted in the forty-five States of the American Union in the last two years. The author is Samuel J. Barrows, Commissioner for the United States on the International Prison Commission.

The most interesting part of the report is that concerning new offenses. A Connecticut law to punish the stealing of electricity would have prevented Franklin's experiment with his kite. In a good many cities there are now ordinances or laws forbidding persons to fly kites at all in streets trellised with electric wires. Connecticut punishes the stealing of electricity by a fine not exceeding \$50 or by imprisonment in the county jail for ninety days. Montana punishes the larceny of electricity by a fine of from \$100 to \$500. In Michigan the penalty for stealing electricity is \$100 and costs and imprisonment. Georgia makes the offense a misdemeanor and punishes by a fine of \$1,000 or work on the chain-gang for twelve months. In Nebraska a law has been passed prohibiting the giving away of electricity. The tapping of telegraph wires is treated as a modern form of highway robbery.

A new form of thievery is scheduled as stealing rides. Georgia has passed a law making it unlawful for any person to conceal himself from the conductor or authorities on any railway train. If a man hides under a train or on top of a train, or in box cars, tenders, or elsewhere, he may be punished by a

fine of \$1,000 or by work on the chain-gang for twelve months. In Utah stealing rides is punishable by imprisonment in the county jail for fifty days or by a fine of \$50.

While most of the States have made severe penalties for stealing bicycles, Texas has reduced the penalty for stealing horses and Florida has increased it. In Connecticut the theft of a bicycle worth more than \$25 is punished by imprisonment for one year. A late amendment to the penal code of New York makes it a felony for any person not a physician or surgeon to have in his possession any narcotic or anesthetic substance with intent to administer the same to another without his consent, unless by direction of a duly licensed physician. The penalty is imprisonment in the penitentiary for not more than ten years.

Four States, Colorado, Illinois, Louisiana, and Massachusetts, have passed laws making it unlawful to sell cocaine without prescription of a licensed surgeon or physician. Many laws have been passed in the last two years protecting animals and trees. In Maine the body of an animal dying of disease must be injected with kerosene until the carcass is permeated. This effectually prevents the selling of the meat.

Comparing ancient laws with modern, Mr. Barrows finds one great difference:—"The laws of the American people bear very close and intimate relations to their life. Right or wrong, good or bad, they are not imposed by external authority or by an aristocratic class. They are made by the people themselves. Whether enforced or not, the laws embody the ethical sentiment of the American people."

Yes, and a queer "ethical sentiment" it is!

A writer in the *Forum* recently described the old Greek law-giver Draco making a tour of the prisons and jails of the U. S. and asking a score of convicts why they were locked up.

"I," said an Alabama man, "have been sentenced to thirty days for jumping off a train while in motion." "I," said a Virginian, "rode a horse on the sidewalk through an unincorporated village, and am in prison for sixty days." "I," said another Virginian, "killed a partridge on the 2nd day of February, in Cumberland County, and am in prison for thirty days." "I," said a California woman, "am a nurse, and I neglected to report to a doctor that a baby's eyes became inflamed within two weeks after birth. I am in prison for six months." "I," said a Tennessean, "'lobbied' with the Legislature." "You mean bribed it?" asked Draco. "Oh, no, I just 'lobbied,' but I did not address my arguments 'solely to the judgment,' and so I am 'in' for five years." An Adonis from the same State curled his mustache: "I fell in love with a young lady at a Tennessee boarding school. In a rash moment I ventured to loiter on the opposite side of the street, and I threw a kiss to her. Now I have thirty days to serve in the county jail." "I," said a New York man, "tampered with an automatic ballot machine, and for the next five years I shall labor for the benefit of the State." "I," said another New Yorker, "was calling on a friend in the upper story of a sky-scraper, and I ventured to drop some of my advertising circulars down the letter chute. Unfortunately, I had forgotten to address them. So I got five years." "I," said a New Jersey man bitterly, "did not drop my ad. into a letter-chute; I wish I had. I made the mistake of putting it up on the Palisades, and I am sentenced to three years for disfiguring the landscape." "As to advertising," said a

lawyer from Washington, "I ventured to solicit divorce business by an advertisement in a newspaper, and now I shall read my newspapers in jail for the next six months." "I can go you one better," said a Pennsylvania criminal. "I thought it would be a compliment to my country to print my advertisement on a picture of the American flag. The court thought differently, and I am in seclusion for six months." "You ought to live in South Dakota," said a bystander. "I did the same thing, and I got off with a \$5 fine." "But be thankful you do not live in North Dakota," said another criminal. "I ventured to organize a 'trust.' I thought I might promote trade by lessening competition; now I have ten years in which to reflect upon my conduct." "I," said a Wisconsin man, "sold some impure ice, and I shall spend the winter in the county jail." "Well, you have my company," said a Wisconsin baker. "I ventured to sleep in my bakery. My first offense cost me \$50 a night, which ate up all the profits. The second offense cost me \$100 a night, which was still more disastrous. For the third offense I had to pay \$250 a night. And now, to even things up, I am lodging six months in jail at the expense of the State." "It all happens in the course of business," said a Michigander. "I thought it was all right to buy an empty beer bottle stamped with the brewer's name. My mistake cost me ninety days in jail." "You got off easily," said a Florida man; "for I got a year for smashing a bottle similar to the one you bought." "Well, be thankful you don't keep a boarding-house in Virginia. I failed to put up a sign which the law said must be in large Roman letters not less than 1 inch square, saying, 'Imitation Butter Used Here,' and now I am a jail boarder myself for six months."

Perhaps, to close the interview, which might go on almost indefinitely, we can imagine two prisoners from Tennessee saying: "Well, you are all low-grade criminals. You are nothing but misdemeanants; we have the honor to be felons." "You are," perhaps, murderers," said Draco, his face brightening at the thought of some crime with which he was familiar. "Yes, we are both murderers. I murdered some fish with dynamite—a Greek word, you know—and am 'in' for three years. And my friend here murdered some trees without the consent of the owner, and he also is 'in' for three years."

It is hard to say what old Draco's conclusion from all this hurly-burly of modern laws would be.

Cicero considered the multiplicity of laws as a token of national decline, and many of the wisest statesmen have endorsed his opinion.

"The modern tendency is," as Father Holand, S. J., observes in his excellent book "Natural Law and Legal Practice," p. 321, "to have recourse to legislation to cure all the evils of the body politic. It is as wise as binding a man hand and foot to prevent him from making a false step. It is an abuse that every incoming congressman (and State legislator, too) should deem himself bound to have some law of his own passed... in order that his constituents may see that he earns his money."

The same writer sums up the true doctrine by saying that laws must be both just and equitable; expedient, that is, practically useful; capable of being enforced; framed with prudence and foresight; not easily changed; not multiplied without necessity; not retroactive.

Mr. Barrows is right in his above-quoted assertion that in this free Republic the laws are made by the people themselves. Yet we have a class of men whom we rightly call our legislators, because they are entrusted with the special duty of framing laws for the community. So long as the intellectual and moral standard of these men—especially our senators and congressmen—is not raised, we can not hope for better laws.

ARTHUR PREUSS.

THE PITHECANTHROPUS.

Darwin's missing link, proving the descent of man from the ape, is about to be discovered in a cave on the island of Java. Immediately upon receipt of this news, Vanderbilt, our American millionaire, despatched a young doctor named Walters to the place where our ancestor is to be discovered. In Germany, Professor Haeckel, a staunch upholder of the Darwinian theory, got wind of the matter and in all haste set out for Java, in order to make the discovery first. So the liberal press informs us and adds that probably Dr. Walters, having better information about the cave, will arrive first to discover the pithecanthropus erectus.

"Poor idiots!" exclaims the *Courrier de Bruxelles* (No. 212), "they have no idea what fools they make of themselves! Truly, at times one is tempted to grant them the honor of being descended from apes."

A TOWN OF SMALL FAMILIES.

The town of Schaller, Ia., claims to be the banner town of the country in the matter of possessing the greatest number of small families. The school census just completed in Schaller shows that there are 162 families in the town and only 133 children. In 46 families there are no children, in 30 families there is one child each, 34 have but two each, one family has 7, three have 6, and two have 5 each. The *Schaller Herald*, commenting proudly on the town's unique distinction, says proudly: "And if we can not boast of a large population we can at least hold over all the neighboring towns when it comes to small families." In fact, the *Herald* says so much along this strain that it almost looks as though the unfortunate family that has seven children and the three others that have six each would be so stung by the disgrace that they are bringing upon the town of small families that they would move away where large families are fashionable. The forty-six families who have no children at all are probably the elite of the City of Schaller, while the thirty with one child each form the next lower circle. —Chicago Tribune, October 7th.

Comment entirely superfluous.

RURAL LOAN INSTITUTIONS.

The rural loan institutions as organized in many countries of Europe, are associations of farmers and artisans for the purpose of creating a credit for themselves which in many instances they have not and could not get individually. The aim of the rural loan institutions is to furnish financial help at a low rate of interest.

In the start they may have no capital whatever; but, consisting exclusively of solvent, honest members, going security each for all, money can usually be had at a reasonable rate of interest. Sometimes too, some of the members are able and willing to loan money to the institution. The association is then ready to receive applications for loans. The amount granted to each applicant will depend on his real needs, his honesty and solvency, as also on the security he can furnish. The officers of these associations usually render their services gratis.

There can be no difficulty for such an association to obtain what money it needs. Suppose it consists of twenty members, each known to the other as honest, and each answering for all with his property, who would hesitate to loan such an association, say \$2,000? Each associate is thus responsible for \$100, but perhaps each has property enough to answer for ten times the amount. Thus the money received by the association is secure and justifies a low rate of interest.

But the association also renders its loans secure, as it will loan only to members known to be honest and solvent, for a productive object, say to buy cattle, hogs, seed, fertilizers, tools, etc. The borrower, moreover, has to furnish proper security. Should he afterwards prove dishonest, his solvency will make up; should that fail likewise, then the proceeds from the object on which the money was invested, will hold good, and lastly his security. It would be astonishing if all these titles would fail.

For further security the board of administration alone, as a rule, can grant the loan. The treasurer furnishes bonds and another board of controllers inspect the books monthly.

Each associate member is called to the general meetings, to deliberate on, and determine, the powers of the various officers or boards; he has the right to examine the books before the general meeting.

More than 4,000 of such institutions are in operation in Europe. None has ever failed. That and the fact that certain central unions are ever ready to furnish the first capital for new associations, may explain their rapid growth among the rural populations of Germany, France, Belgium, Italy, etc. With us the money might be secured readily, but we doubt whether many capable men can be found ready to assume the duties of officers in such societies for God's and their neighbors' sake. Or are we mistaken?

J. HERNAN.

THE QUESTION OF A CATHOLIC DAILY

"It is a great desideratum (*valde optandum est*) that every bishop, as far as local necessity demands, procure at least one daily journal, which need not necessarily bear its Catholic name on the title page, in the larger cities of his diocese, and opportunely provide the pecuniary means, as he thinks it best in the Lord; for every Catholic man will not delay helping in a matter of such importance. Pastors and priests should not omit, wherever they think it necessary, to recommend to the faithful with due prudence the reading and spreading of such journals."—Latin American Council, No. 726.

We are glad that our view of the matter harmonizes with that of the Latin American bishops, as it agrees with that of our own prelates, who inserted a similar paragraph in

the decrees of the III. Plenary Council of Baltimore. We should be still more pleased if an attempt were made to carry it out here at home before our Central or South American brethren put us to shame. A. P.

INDETERMINATE SENTENCE FOR CRIMINALS.

The National Prison Association has just held its annual meeting at Cleveland, and what its President, Warden Garvin of the Connecticut State prison, said of the indeterminate sentence for those convicted of crime will appeal to all students of penology.

He holds that the State might as reasonably send an insane person to an asylum for a definite term as commit a criminal to a prison for such a term. Criminals are discharged from every penal institution to take up their trade again, and prey upon the community until they fall into the hands of the police. If the management of an insane asylum is competent to determine when inmates may safely be released, why, asks Warden Garvin, is not the management of a penal institution equally competent? There is no uniformity in the length of sentences given for specific crimes in different States, and there is obviously often no relation whatever between the crime of which an offender happens to be convicted before the court and his known criminal character. His character should have influence in determining his sentence, as well as the crime which brings him before the court. To release a dangerous and notorious criminal, as is universally done to-day, because he has been arrested for drunkenness or other petty misdemeanor, and his sentence has expired, is a *reductio ad absurdum* of criminal legislation.

A bill establishing the absolute indeterminate sentence has been proposed in Connecticut, and it is endorsed by many eminent penologists.

THE EDITORIAL "WE."

A country editor has explained the significance of the editorial "we:"

It may have a variety of meanings. For example: When you read that "we" expect our wife home to-day, "we" refers to the editor; "we are a little late with our work" includes the whole office force, even the devil and the towel; in "we are having a boom" the town is meant; "we received over 7,000 emigrants this year" embraces the nation; but "we have hog cholera in our midst" means that the man who takes the paper and does not pay for it is very ill.

CONTEMPORARY RECORD.

CHURCH LOOTING IN THE PHILIPPINES.

Gen. Thomas M. Anderson, who commanded the first expedition of American soldiers sent to the Philippines, has written an open letter (of which we find copious extracts in the N. Y. *Sun* of Oct. 9th), in which he emphatically denies that Catholic churches there were desecrated by Americans. He concludes by stating that Archbishop Nozaleda himself assured him that he was greatly gratified at the strict discipline and good conduct of our soldiers (?).

THE COAL STRIKE.

Mr. Henry Loomis Nelson, who was sent into the anthracite coal regions by the N. Y. *Evening Post* to get at the truth of the strike situation, sums up his conclusions thus (issue of Oct. 6th):

"While it is clear that the miners have grievances, which will be settled eventually by an increase of wages, and which might have been settled without a war, it is also evident that the operators must defeat the United Mine-Workers in the present strike or undergo much more serious troubles than they are now suffering or anticipating. The business of anthracite mining can not be carried on successfully under the tyrannical injustice and ignorance of Mitchell's organization. Its defeat, therefore, is essential to the welfare, not only of the operators, but of the miners and of the consumers of anthracite coal. The miners and the operators combined have made the strike endure—the first by failure to complain to their own employers; the second by hesitancy in offering what they now admit to be justice. The end must be serious loss to all concerned, but to none will the loss be more serious than to the miners. As matters stand to-day, even should they win their extreme demands of increased pay, they will not begin to enjoy the fruits of their victory until months, perhaps years, after their return to work, so great will be the price that they must pay for it."

MARK HANNA AND HIS CLASSICAL METHODS.

In spite of positive predictions to the contrary, Senator Hanna is again the central figure of the Republican campaign. Last year it was common rumor that he would retire into the background. His personality was thought to be offensive. The N. Y. *Tribune's* fearless correspondence from Ohio showed him up as a vulgar boss, of the same mercenary methods in politics as McLean, and a man whose prominence in party counsels was driving away thousands of Republican votes. It was even telegraphed from Washington, as if by authority, that the President had astutely interposed to rid his second candidacy of the burden of a manager who had come to stand unblushingly for commercialism in politics. But, as we say, Hanna is nevertheless at the helm again. He is also on the quarter-deck. He has suddenly become enamored of his own eloquence, and is planning extensive speaking tours. If his personality is offensive, he is going to make it offend as many people as possible. Instead of being content, as it was promised he would be, to be the power behind the throne, he acts as if he were himself the candidate for the throne. The explanation is, we suppose, that he is known to have an endorsement in blank from McKinley. Whatever pledges Hanna may make, whatever appointments to office, no matter how discreditable, he may promise, the President will stand by to the foot of the letter. Then, besides, Senator Hanna is in a position to promise legislation as well as offices. This makes his power as a collector of contributions unique. When he goes to a syndicate in search of governmental favors, the result is very like what Tacitus describes in the case of the Roman Emperor asking gifts from rich citizens. They were called "campaign contributions" (*stipendia*), but, said Tacitus, as if of Hanna afar off, the requests were of a kind which it was not safe to refuse ("preces erant quibus contradici non posset").—N. Y. *Evening Post*, Oct. 8th.

EXCHANGE COMMENT

The quality of books offered as premiums by certain Catholic papers, leads the *Southern Messenger* to ask: Does the Index of Forbidden Books exist for America? THE REVIEW has asked the same question time and again. But neither has the query been answered, nor the abuse corrected. We sincerely hope the *Southern Messenger* will be more successful in its crusade against the damnable premium literature doled out by a few of our soi-disant Catholic papers and in some of our academies.

* * *

Rev. P. Florian Hahn, C. PP. S., announces in the current number of the *Mission Indian*, which he has published semi-monthly, for five years, for the benefit of St. Boniface's Industrial School for Indian Boys and Girls, at Banning, Cal., of which he has been for the last ten years the efficient and self-sacrificing director, that he has been recalled by his superiors and the little paper will therefore cease to exist. Father Hahn says in his Valedictory:

"In publishing this humble paper, I had no other object in view than the greater glory of God. I acknowledge that I am not a great scholar in the English language. The kind reader will excuse the occasional, annoying and humiliating mistakes. The aim before me was solely: To do some good for the Catholic Indians, to warn them against heresy and corruption, at the same time giving the Catholic public an insight into the mission work done disinterestedly by the missionaries and the good, gentle Sisters teaching the Indian children, and last but not least, to expound Catholic principles in general."

We have always perused the *Mission Indian* with sympathetic interest and share the editor's hope that it will be revived; but though his successor may be an "abler and brainier" man, he can not possibly take a profounder interest in the welfare of the Catholic Indians of Southern California, nor serve them more devotedly, than Father Florian Hahn did.

* * *

The subjoined amusing skit is from the pen of Father Cronin, editor of the *Buffalo Union and Times* (Oct. 11th):

"The young man who edits a little sheet in St. Louis, called THE REVIEW, snarls viciously at 'clerical quill drivers.' He doesn't like them. Neither does the devil."

We thought the *Union and Times* was Ould Clontie's favorite organ.

* * *

The *Catholic Telegraph* is incorrigible. In its edition of Oct. 11th it says:

"Since the dodging and side-stepping of Americanism have given evidence that the monster is not dead, Gallicanism has again thrown down its gauntlet in France. These two pesky isms seem to have joined forces; and we are much mistaken if they do not some day cause more trouble than the hydra-headed ism that is founded on protest."

The *Telegraph* ought to know that there "is not and never was any such a thing as Americanism."

ARTHUR PREUSS.

THE STAGE.

A TYPICAL MODERN PLAY.

The plot of Ibsen's new play is served up for busy people, from a frankly Philistine point of view, in the *London Daily News*. It is as follows:

An elderly and hypochondriacal sculptor-professor stays, with his young wife, in a health resort, in the northern wilds presumably, for "bears" apparently haunt the neighboring woods; a thing, we imagine, pleasant for health seekers. The "Professor" is an "homme incompris," who talks about himself and his feelings all day, to the infinite boredom of himself and of his worldly and pleasure-loving young wife. Presently a mad lady appears on the scene, apparently fresh from a lunatic asylum, and attended by a "Sister of Mercy" as keeper. The Professor, recognising in the mad woman a kindred spirit and an old model, is immediately in his element. For this is the beautiful model whom he had for his great picture of "The Resurrection," years ago, before he took to "portrait-busts," with "dimly suggested animal faces," i. e., degrading pot-boilers. The lady, on her part, nourishes a curious and deeply rooted grievance against him—i. e., that having once painted her, "in frank, utter nakedness," he "had no longer any use" for her. Thereby the Professor, so Irene assures him, had, for reasons into which we need not enter here, "killed" her soul. At any rate, we gather that her subsequent behavior was not altogether what it ought to have been. After some twenty-five pages of confession and recrimination—and when the much-enduring Professor has almost begun to equal in madness his quondam model—the nun-keeper silently interferes. Nevertheless, the next day there are some thirty pages more of it—at the close of which both sculptor and lady are naturally quite drivelling, and play childishly at sailing petals and leaves in the brook. The sculptor's wife, meantime, feeling some natural disgust, has gone off into the wilds with an unattractive, dirty, rude giant of a "bear-hunter," described as a "landed proprietor," but presented rather as a kind of satyr, to climb, in true Ibsenian manner, "the high mountains and icy peaks." Finally, the whole quintet meet on these icy peaks, bound on expeditions planned, we must confess, thoroughly in the spirit of the Norwegian drama. The close of the story might be told in dramatically Ollendorfsian sentences—thus:

"The Bear-hunter has taken the Professor's wife up into the icy mountains."

"The Insane Model has taken the Professor up into the icy mountains."

"The Big Avalanche has come."

"The Big Avalanche has destroyed the Professor and the Professor's wife."

"The rest have run away."

Final arrangement of the characters:

Bear-hunter and Professor's wife: Escaped.

Professor and Mad Lady: Killed.

Sister of Mercy: Arrives, apparently projected out of space, saying (her only remark, by the way, all through the piece), "Pax vobiscum."

RELIGIOUS WORLD.

....Referring to Father Alerding's appointment to the bishopric of Ft. Wayne, the

Catholic Columbian (Oct. 6th) says:

"Although he knew his name had been sent to Rome, he did not anticipate the appointment. Two lists of three names each were sent, one by the priests of the Diocese of Fort Wayne and the other by the bishops of the Province of Cincinnati. Both lists were put aside, and the bishops were asked to submit another. Father Alerding's name was the last on the third list."

....The N. Y. *Sun* (Oct. 6th) attributes the following statement to Msgr. Keane:

"Archbishop Ireland in his interview with the Holy Father was instructed to say to all friends in America for the Holy Father: 'I am delighted with the condition of affairs in Porto Rico, Cuba, and the Philippine Islands with respect to the Catholic Church. It is the blessing of blessings that the great Republic of America has assumed the sovereignty of these islands, and I believe the great nation is the instrument of God to rule over these islands and preserve whatever civilisation there is of the 400 years.'"

It is hard to believe this pontifical utterance authentic.

....A church with a ship in it, and with the preacher on the quarter-deck, is a San Francisco institution. It is the Mariners' Church on the water-front, and it has occupied its present location for more than forty years. Its distinguishing characteristic is its pulpit. This is a beautiful piece of marine architecture, being an accurate reproduction of the stern of the historic clipper ship *Young America*. It is built with the same careful methods of construction as a real ship. The narrow planks are all sprung into place and fastened snug at the butts, and the taffrail, deadlights, rudder, and steering-wheel are all in their proper positions. It was chosen as model for the pulpit of a sailors' church, because it is on the quarter-deck that religious services are held at sea. This church observes Sunday in "liberal" fashion, having tea for sailors in harbor after the services, and in that way keeping the congregation from drifting apart.

SCIENCE AND INDUSTRY.

A PARIS SEWAGE FARM.

On August 12th some three hundred members of the Congress of Hygiene and Demography were conveyed by special train to the plains of Acheres, situated on the banks of the Seine close to the forest of St. Germain. This estate measures 10 km. in length and 1 km. in width. It is irrigated throughout with the crude sewage of Paris. A writer in the *Lancet* says that, in 1895, when the sewage from Paris was just beginning to arrive, the greater part of this plain seemed like a vast desert. The small brushwood had been cleared away and nothing had yet grown in its stead. "The contrast to-day is most remarkable. The barren plain is now verjant with luxurious vegetation. Beetroot is growing over a large part of the ground, but there are also many fields rich with golden grain. The avenues are planted with trees, mostly walnut. Of course they are still young and small, but they are healthy and flourishing. The greater part of the land is let out to cultivators, but the municipality has kept a portion in its own hands for experimental purposes and to lay out a few ornamental parks, and to plant orchards. It was at these spots that the members of the congress stopped so as to stroll

* It would not surprise us if Catholic federation should be defeated by the characteristic failing of American Catholics—the passion for debate.—*Ave Maria* (No. 15).

among the flower-beds, admire the peaches and other fruits ripening on the trees, and above all to visit the ornamental waters; these were as clear as crystal. Fish darted rapidly about, and as the water came out of the earth in little jets, glasses were filled and the water was eagerly drunk by nearly all the visitors. Yet this was neither rain-water nor spring-water: it was the water of the Paris sewers. What this meant was evident to all, for close by on the surface of the soil in countless little drains the black, foul sewage was exposed to view. But having fed the plants and having passed through more than six feet of sandy soil the water collected at the lower levels is found to be quite free from the sewage. The sewage, which contained 11,750,000 bacteria per cubic centimetre, retained but 2,350 bacteria in one part of the estate and only 188 in another part—that is, of course, after it had filtered through the soil. The purified sewage water at Acheres is more free from bacteria than is usually the case with good spring water. In regard to organic matter, when the amount extracted from the sewage weighed 34.9 gm., after passing through the soil the same bulk of water retained only 1.8 gm. The sewage farms of Paris now cover an area of 5,000 hectares (approximately 12,355 acres), consisting of 900 hectares at Gennevilliers, 1,000 hectares at Acheres, 2,150 hectares at Mery-Pierrelaye, and 950 hectares at Carrieres-Triel.

Here in this country the sewage of the cities, large and small, is simply dumped into the rivers and streams, to the detriment of the nation's health.

We ought to take a lesson from Paris.

H. St.

MOSQUITOS AND MALARIA.

The mosquito-malarial experiments which were originated some months ago by Dr. Manson and the Council of the London School of Tropical Medicine, appear to have been successful and convincing above all expectations. It seems now to have been demonstrated beyond question that malarial fevers are communicated to human beings by the bite of the mosquito, and, in some localities, in no other way. Last May Drs. Sambon and Low of London, Signor Terzi of Rome, and their attendants took up their abode in a mosquito-proof cabin erected in one of the most fever-stricken districts of the Roman Campagna.

There they have been ever since. The other day they were examined by a medical commission and found to be in perfect health, practically the only persons exempt from fever among the malaria-stricken inhabitants of the neighborhood. To complete the experiment, mosquitoes raised from the egg in a laboratory, and which had had no previous opportunity of obtaining fever parasites, were fed in Rome on patients in whose blood the parasites of tertian ague had been detected by the microscope. The insects were then sent to London and fed on vegetable juices until time had been given for the fever germs to reach their venom glands. Dr. Manson's son, Mr. P. T. Manson, who had consented to be the subject of the trial, was placed in a specially prepared mosquito-house, and was bitten every second day by the insects until they died, about ten days after their arrival in London. In due time he exhibited unmistakable symptoms of tertian ague, and, upon microscopic examination, the parasites peculiar to the malady were discovered in his blood. The malevolent action of the mosquito

in this case, therefore, was proved beyond peradventure.

It still remains to be proved, however, that malaria never exists in places where there are no mosquitoes.

EDUCATION.

§ "To banish the idea of religious education for the children, or to relegate it to second place, means not only to raise for society generations without faith, but also, by a sequel that experience has never contradicted, to form citizens devoid of grandeur of soul and moral sense."—Msgr. Bruchesi in his pastoral on the de la Salle Triduum.—Relegating religious education to second place was the essence of the Faribault plan. J. F. M.

§ "We absolutely forbid that Catholic girls be sent to such institutions of higher education where they are raised with non-Catholic girls, or, which is a crying abuse (*summum abusum*) that they frequent higher schools in common with young men."—Thus the Latin American Council, decree No. 690.

This rule does not square with the broad view of the *American Ecclesiastical Review* (Oct. 1900, pages 409-411) concerning Catholic parents who send their daughters to Vassar. J. F. M.

§ By order of the Pittsburgh Board of Education, more time for study during school hours is to be permitted to the pupils of the high school, and the necessity for home work will be obviated. In this reform, as is pointed out by the Pittsburgh *Chronicle-Telegraph*, the school authorities are beginning at the wrong end. Pupils in the high school, by reason of their age and strength and the shorter school hours, are better able to stand the strain of home work than are the children in the grammar schools. Children who ought to spend in play all their daylight hours out of school, and who should go early to bed to give to the forces of growth and development in their systems their proper opportunity, are required to spend one or two hours at home in study. The system continues because the great majority of parents offer no objections. Indeed, instances might be cited where parents, in school districts which had abandoned home work, protested that their children did not have school tasks enough.

* Suicide, at the present day, is much of tenebrous deliberate self-murder than kindhearted people are willing to believe. It is, indeed, a serious question whether the great majority of suicides are not inexcusable before God.—Rev. Edmund Hill, C. S., in the *Ave Maria* (No. 15).

* The latest novelty in "queer means for advancing the kingdom of Heaven" is a "Gypsy Encampment" for the benefit of the Sisters of Mercy in San Francisco, which we find advertised in the *Mirror* of Oct. 6th.

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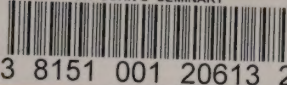
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